

AN  
ACCOUNT  
From the Children of

light, ( to them that askes ) in  
several particulars, why we have  
been kept from joyning to, or  
worshipping in, those formes at Law,  
and formes of worships, that have  
*been imposed upon us against our  
consciences, in these late years,  
for denying whereof, we have so  
deeply suffered, with our lives,  
Liberties, and Estates.*

Also what we owne, as to those  
things, and can be obedient to for Con-  
science sake, according to truth, and  
the practise of the Church of  
Christ, and the Scriptures.

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*For our rejoycing is this, the testimony of our  
Conscience; That in simplicity and godly  
sincerity, not with fleshly wisdom, but by  
the grace of God, we have had our conver-  
sation in the world, 2 Cor. I. 12.*

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L O N D O N;

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( 3 )

*For as much as many have desired to know the ground in particulars, of our differences in faith and worship towards God, And in some things as to the outward formes at Law, which men have sought to impose upon us in these late yeares ; and also what we would desire therein ; therefore is this written following, towards the satisfying of every honest desire, who loves the kingdome of Christ.*

**T**Here is no kingdome nor people can truly be said to be the Lords and his Christs, but as they come to be guided and governed by the Law of his Spirit in their Consciences, which Spirit and anoynting all must wait for, even *1 John 3.27.* from the King that sits on high, to the least place of government in any people, That with it all may know Judgement, and to doe *Isa. 5. 6.* Justice, which is of God, and not of men, That *2 Chro. 19. 6* he may be known, to be the anoynting of Kings, and to Judge among the Judges, whose right it is of old, and God hath given it to him by an everlasting generation, even after the power  
A 2 and

- and order of an *endlesse* life, That in him and in his seed may nations and kingdoms be blessed with peace, even through and in his *Righteous* government; for God the Father accepts neither persons, lawes, nor governments, how prudently soever they be made, if they be not in him, and from him, and for him; because for him, was made all soules that move, not onely in earth, but in heaven also; All signes, and seasons, types and shadows, worship and sabbath was made for him the *son of man*, And no flesh breathing, nor Spirits neither, men or Angels hath any true power or right, but as they receive it in him, and so use it to him, and for him, over any of these things *visible* or *invisible*, to rule, force, or order, no not over his own body, but by usurpation; and for the time that he, or they, shall hold that power, and not in him, as aforesaid, they shall be under the curse of God, not established in peace and righteousness, but in tyranny and oppression; with force, or with flattery, must such rule in their day, untill their measure of time, and sin, be fulfilled, In which the vengeance of the Almighty shall remove them far away, onely their names shall remain as a curse to those that come after. Thus God will plead the Cause of his own seed, and overturne, and shake nations and kingdoms, untill the earth know that the heavens must *Reigne*, and the stout of heart confess that the head of every man is *Christ*, And that God hath made this same *Jesus* (which men hath rejected) both Lord & *Christ*, which in his time he shall shew to be the onely Potentate, King of Kings, and Lord

Isa. 6. 9.

Mt. 12. 8.

Heb. 2. 10.

Dan. 4. 25.

Acts 2. 36.



*Lord of Lords, who onely hath immortality dwelling in the light, where he sits at the right hand of power till God shall make all his foes his footstoole.* 1 Tim. 6. 15.

Now this is that we wait for in every appearance and face of authoritie that comes up, to wit, the face of Jesus our righteous King and Saviour, in whom is no violence, nor oppression, who when he comes to rule, we know will be tender of the tender in Conscience, and meeke towards the poore in Spirit, and *with righteousness will he judge, and rule on the earth,* to deliver the helpless from him that is too hard for him, who will drive wickednesse from his throne, and the workers thereof into a Corner, but will gently deale towards all that travaile with righteousness, and put the *Lambs of truth* in his bosome, for *he loves righteousness, and hates* Isa. 40. 11. *iniquity,* therefore hath God called him *his anoynted,* and will give him *the heauen for his possession,* and a Priest to God he is to all generations, in his dayes shall *the upright rejoyce,* for he shall walke safely in his uprightnesse; Jer. 23. 5, 6. *no nett shall then be spread on the mountaines, neither shall he that turnes from iniquitie be made a prey, for under him shall every one serve his God without feare, in holiness of life, and godlinesse of conversation.* Luk. 1. 24.

Now this is he we wait for, even the beloved of our soules, and we know *his birth is* Isa. 6. 3. *come to the nations,* and his morning towards the people, yea to the wise in heart, who are yet afar off, hath his starre appeared; And we know his breaking forth to these Ilands as the *bright Sun* after the stormy raine, even so 2 Sam. 23. 4

Isa. 32. 1, 2.  
Eccles. 10.  
16, 17.

shall he be after the shakeings, he shall be a Co-vert from the tempest, as rivers of waters in a dry place, and as the shadow of a great rock in a weary land, even so shall he be, who shall raigne in righteousnesse, and by whom Princes shall rule in Judgement; This is the Royall seed, and he that is of him is the son of Nobles, his Princes eate in due season, for strength, and not for drunkennesse; thus shall the Land be blessed, who is found worthy to receive the anoynted of God to rule in its borders.

And this is he whom we have preached to all the severall governments that hath risen ever since God revealed him in us, and the glory and peace of his kingdome; and we have patiently waited, and in great sufferings hath our soules travelled, to see if by any meanes, we might see, any worthy to receive his anoynting, and to be borne of his Spirit, to governe by his power, and with his Counsell to order, and be ordered, that through him they might be established of God, and we have looked through the vail of flesh in all sorts of people, and could not bow thereto, and by many contrary Spirits have we been evill entreated, because we could not owne them, for him, whose kingdome we seeke, in rulers, teachers and people.

And thus have we gone seeking the righteous one, through Parliaments and Protectors (so called) Priests, and Rulers, of all sorts, but his government we have not found, nor with his righteous Judgements have we been judged among them, but we have been  
Psal. 69. 9. shamefully entreated for his sake, and have  
Lam. 3. 14. borne his reproach, because of his Spirit in us,  
and

and his kingdome *in our Consciencs*; And many times have been tryed to the losse of estates, and lives, to see if they could provoke or drive us from his faith in our Consciencs, or tempt us any way to deny him, and owne them in their wills; And though we have dayly suffered thus under every severall power, and people, yet have we not ceased to warne them in love, with much feare and plainnesse, that if by any meanes they might have received his testimony, and not have perished in their gainfaying; for our God in whom we trusted shewed it to us, that they should not prosper, nor be established without him, his Spirit, and anoynting, to whom he hath given the government of all people, that shall be blessed by him, yea, *all the nations*, *Rev. 21. 24*  
*of them that are saved must walke in his light,*  
 and receive his counsel, for their stability, and his resurrection for their glory, and his anoynting for the strength of their kingdomes.

And this is the Cause why we have chused rather to suffer under every power that yet hath risen, then to joyne in with them, because we have not heard the voyce of the *holy one* in the midst of them, neither hath his Spirit in them been the strength of their Counsell, but they have sought to make *flesh* *Isa. 5. 21.*  
*their arme,* and to strengthen their kingdome *Jer. 17. 5.*  
*with flattery and decēt,* and not with truth, and they have sought to make themselves dreadfull by violence, and to rule with cruelty, and not with the sword of God, which is Judgement and Justice; and have sought *honour from men,* and not from the Lord, and *John 5. 44.*  
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*Isa. 30. 1.* their Covering hath been *vaine glory*, and not *the Spirit of God*; So with the light of Christ we saw their foundation, and their building, and that they could not stand long in Gods sight, and that all that joyned to them must fall with them, and that the woes that are written of such must certainly overtake them

And this is the Cause, and no other thing why we have hitherto borne our testimony against them all, even because they would not joyne to the Lord, nor heare his voyce in their day, but the more he called after them by the mouth of his servants, the more they were hardned, and the more provoked him to their own confusion; so it hath not been prejudice to any mans person that hath kept us at a distance from them or their commands, for we can truely say we have waited without prejudice, if by any meanes we could but have seene any of them seeking the kingdome of God, that therein they might have been established, yea we have the witnessse of truth in us to this day, how glad our soules have been before the Lord, when we have but felt the least tenderneffe in any of them, arising from the Spirit of Jesus, or the least confession from his light in them.

And sometimes we have felt some tenderneffe in some of them when they have been low, little, and in feare, in which we have had some hope and gladnesse to heare the voyce of *simplicity and truth*, ( though but brokenly ) so that we could then have said they was *not far from the kingdome of God*; But turning away the eare from the Spirit of truth in them,

them, and consulting with fleshly wisdom and carnall reason likely to make wise, and to accomplish their selfe ends, how soone hath truth fallen in them, and blindness, and hardnesse of heart come over them againe worse then before, which being shewed us of God, we could not but deny them also to be of God.

Thus in generall, an account is given to you that askes a reason, why we have not yet owned any power that yet hath risen, so as to joyne to them in all things. Now to you who desire to know in what particulars we have differed from these governments that yet hath risen since we was a people; we might say our lives, practises, and sufferings hath openly declared it, through the most parts of these nations, and in most, and greatest of our differences; Yet for the better satisfying of some that knows not so much as others, and to take away all occasion of offence, from all that would not oppose the way of truth if they knew it, and to leave without excuse the wilfully ignorant, and persecuters of the good old way of Christ; I shall instance in some things, and also shew our warrant for so doing, both by Scripture, and the practise of the holy men of God, in their generation; It being that so many are yet ignorant and unbelieving, concerning the present leadings of the Spirit of truth in them, which is chiefe leader, and corner stone in us, by which we walke towards God, and towards men, in all these things.

And as to that first. Though God hath laid it upon us as matter of Conscience, to be sub-  
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Rom. 8. 14.  
Gal. 5. 18.

ject to what outward government or governors soever he shall set up over us, in outward things; and also that with all willingnesse of mind a ready subjection be rendered, at every *just command*, not for fear onely, but even for Conscience sake; and that in all things, we should seek the safety, and honour, and well-being of such governors, to the utmost of our power, even as we looke to account to God for it, of whom the powers that be, are ordained; yet hath he begotten us unto himselfe alone, and to the leadings of his own Spirit in all things concerning faith and worship, as to matter, manner, time and place; This is to be done and performed singly as to him, in the *leadings of Jesus*, and in the power of his Spirit alone, else will he have no regard thereto; And for this purpose hath he given the Spirit of his Son into our hearts, to be our light and understanding and leader in all these things; to which leadings and movings the father requires obedience *in all things*, upon eternall condemnation in matters pertaining to our consciences; That must be the throne of Christ alone, and there will he sway the Scepter of eternall life, and answer his people in all things, and be their Saviour, guide, and law-giver, in all things that are just and holy.

*Mat. 17. 5.*

*2 Cor. 10. 6.*

So that if at any time their teachers have left the way of life, and would lead people after them, yet hath he through faith and a tender Conscience, preserved a seed out of error to himselfe in such a day, by which he hath reprov'd and made manifest the folly of such teachers; And to this the Scriptures doe fully

fully testifie, as in the dayes of the Prophets, when they *erred in vision*, and had not *the word in them*, and so caused the people to erre *through their lyes, and through their lightnesse*, then had he men of enlightned Consciences, to send to reprove their brutishnesse, though otherwise they themselves was neither Prophets nor sons of Prophets, but may be, a *heardman*, or a gatherer of *siccomore fruite*, a plowman, or a shepheard, or some such, which *Englands* pride would call *mecannick fellows*, yet in these was the seed preserved, else the Land might have become as *Sodom*, and not one have known the Lord nor his word. And as it was in the dayes of the false Prophets, so hath it been since the dayes of the false ministry, for which many have suffered since the dayes of the Apostles, for testifying against such as have *erred in Spirit, forme, and doctrine*, from Christ Jesus and his Apostles; And this hath been from the *indwelling* power of Christ in them, and his precious light shining in their hearts and consciences, that they have thus been preserved, and enabled, to beare the testimony of Christ against false worships, and worshippers; and so it is at this day, in all who keepe a pure Conscience towards God in all his word and worship, that his true, and spirituall worship might not be wholly lost out of the world.

Also if at any time their Kings or Rulers forgot God, or Kings arose who knew not God, and then would lay upon them Laws and Commands, which was not just an lawfull for them to doe, then by *the light of Christ* in a pure Conscience they was enabled to

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*Hester* 3. withstand it even unto death; As that of *Mordecai* and the Jews, who would rather all be destroyed then bow to *Hammons* pride at the Kings command, though *Englands* people would have said this is but a *civill thing*, and duty, and good manners, and the like, yet Gods Law in their Conscience they preferred above all that the King commanded contrary thereto, yea life and all would they lose rather then defile their Conscience towards God, or deny his Law there, though no Law without had forbidden such a thing; Yet in other cases did they appeare true and subject to the King, for *Mordecai's* truth saved the Kings life, not long before, though from man he had little reward for it.

Likewise might be Instanced, that of *Daniels* praying contrary to the decrees of the King, his Counsell of *Presidents and Princes*, and that of the *three children* against the fierce Command of *Nebuchadnezzar*, in denying to worship at his will and pleasure; likewise that of the *Apostles*, when their Rulers and Priests also, charged them straitly not to preach any more, their answer before authoritie was, *we ought to obey God rather then men*; yea it would be too long to tell how many godly men and women, upon the account of a pure Conscience, not onely hazarded their lives, but lost life and all, for the testimony of a tender Conscience, as might be instanced. But this may be said for all; That if they would but have denied the law of God in their conscience, and conformed to the wills of men, and their laws, not one of all the Prophets, Apostles, or all the holy men of God need



need to have suffered death or spoyle.

So now in that any of us by the same spirit of Christ, and from his light and law in our Consciences, are moved to goe testifie against false Prophets, false worships, and declare the way of truth to all people against them to their face; And if Rulers have been so opposite to this as to make laws against it, and to command us to bow and worship at their wills, which for Conscience sake towards God we could not, for which we have suffered the spoiling of goods, long and heavie imprisonments, shamefull usings, and losse of lives also; I say in this we have a cloud of witnesses, even the Lord Jesus our Captaine, and the whole body of Martyrs, who have all gone before us in the selfe same obedience of faith and Spirit, and have suffered the same or such like things from Rulers that knew not God, and teachers that knew not God, in their dayes; and all of them in their dayes was counted offenders, hereticks. or dispisers of Authority or some such reproach was cast upon them by their accusers and persecuters, for obeying the law of their God in their Consciences, whom the Rulers of the darkness of this world have not known, nor can know, till they beleve his light in their own Consciences.

So it is not for new things, nor strange opinions, which was never in the world before, for which we suffer, (though to the world they seeme new and strange, but for the very same workes, of the same Spirit of light and truth, which hath often appeared in a poore contemptible people, and hath as  
often

*Let us speak a word full  
of knowledge and wisdom*

*John 16. 2.  
3.*

often received the same measure, from them who professe him in words. but in workes deny him; by such have we suffered, who read and preach the same in words, which this eternall Spirit in us now worketh; And with such who with words *garnish the sepulchres* of those whom their fathers slew, are we counted great offenders, for being found in the same way and practise, and in obedience to the same Spirit, in that measure as we have received it; So we have this added to the testimony of a good Conscience towards God, and towards men, *that we suffer not for evill doing, though as evill doers* (to wit) the practise of holy men, and the Scriptures of truth which will owne us herein, and stand on our parts against all our adversaries and accusers. And this will be proved so when we come to particulars, wherein we differ from the wayes and worships, of these present times, and for which we are so much hated and persecuted.

And we know that it will not be found harmfull to the bodyes, estates, or well-being of any Christian neighbourhood, nor of any other people in the nations, to practise those things wherein we differ, in civill and temporall things, nor hurtful to the soules of any. In the things wherein we differ in religious or spirituall matters, from the severall opinions and formes of worships that are or have been set up in these nations; As we shall make it plainly appeare. if either Spirit of truth, or Scripture of truth, or things equall may but be received on our part. Now we shall mention some particulars in which we differ  
for

for Conscience sake from some of the formes, traditions, and commands of the men of this present age, and the powers that have ruled therein, under whom we have therefore suffered, as evill doers.

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*And first as to those things which some calls civill.*

**A**Nd indeed it may be wondered at, by any moderate people, that in a nation called Christians, any man should suffer, so much as to be called an offender for some of the things which I must mention upon this account, especially they being layd upon us by the spirit of Christ as matter of conscience, and by a people so highly pretending for liberty of Conscience.

As it hath been layd upon us by the Spirit of Christ, to use the same single language to all sorts of people, which the Scriptures uses, and all the holy men of God therein have ever used, that is to say, *thou* to any one person, and *you* to more then one; A language, sound, and true, to God, and man, which the Spirit of God first spoke, and gave to man, and of man received it againe without offence, and never since gave to man any other forme of speech, as we may read in the Scriptures of truth; And in this we differ from some sorts of people, and for it have suffered as great offenders, and have undergone very grievous censures, and long imprisonments, divers of us, though it hath been layd  
on

on our Consciences from the Lord, yea the  
 2 Tim. I. 13. Scriptures also, commands the *forme of sound words*, to be holden fast; now why those who professe the Scriptures for their rule, should persecute us for using the language of it, may be thought strange to the hearers thereof; yet for this we suffer for a testimony against them.

Also it hath been layd upon us by the Lord to call men and women by their own names, which their fathers have given to them, to be knowne by amongst men; And though in this we differ from some sorts of people, who can give flattering titles to some people in stead of their names, and reproachfully miscall others in stead of their names, yet herein we are owned by the Scriptures of truth, and the practise of all the holy men therein, who never refused their own names to take a proud title, but owned their names that God had given them, And saith the Scriptures,  
 Job 32. 21, *let me not give flattering titles to man, for in so*  
 22. *doing my maker would soone take me away. And if*  
 James 2. *you respect persons, you commit sin, and are convicted of the law as evill doers*; yet for this we have suffered also by this generation, as evill doers, and contemners of authoritie, though we know that to call a man by his name, contemnes not his authoritie, nor doe we it for that end, but in obedience to truth, and for Conscience towards God.

Also that about our *hats* putting off, which hath been so great an offence to many; This also hath been layd upon our Consciences by the Lord and we dare not disobey him therein to please men, though sometimes it hath  
 been

been said to us that if we would but put off our hats, we should not goe to prison; others have said, when we came before them for Judgement and Justice, *you shall have no Justice, unlessse you put off your hats*; yea some have hazarded their lives hereon, yet durst not disobey God herein, though they have suffered long therefore; and lost their rights for want of justice: yet we have not dared to disobey our God herein, but have valued our peace with him and a pure Conscience above all sufferings and profits herein. Now, this is beyond all the persecuters of old, that men should suffer for their *hats*, yea, even *Nebuchadnezzar* in his greatest heate of persecution. he made not that an offence, to keepe on their *hats*, more then their other garments, but with their *hats* on as well as hose and *Dan. 3. 21.* shooes, they was bound and cast into the fire; nor doe we finde in all the Scriptures precept or practise of that thing yet for this we have deeply suffered, in divers parts of this nation. Thus would people and powers, drive us from the obedience of our God, in a pure Conscience, and instead thereof cause us to worship a vaine Custome, for which we have no warrant, neither in Scripture. nor good example, but saith the Lord, *Ye shall* *Lev. 18. 30.* *keepe mine ordinances, but the Customes of the people are vaine, and abominable, you shall not defile your selves therewith.* So, we obey God rather then men. and by men who professes God, suffer for so doing.

This also hath been commanded us of the Lord, and layd upon our Consciences, not to *swear at all*, upon any occasion whatsoever, *Ier. 23. 10.*

and because of this we have forborne to sweare, when men have called us thereto, whether to sweare at any change of government, or what ever it hath been, we may not *sweare* at all ; And for this we have deeply suffered also, as cōtemners of the law, though we have not despised government, but have consented to what just thing was required of us, in truth of heart, without swearing ; And for this we have the expresse command of Christ Jesus who hath said, *Sweare not at all ;* And his Apostles said, *Above all things my brethren, sweare not, least you fall into condemnation.* And we have also the practise of all the followers of Christ who was never knowne to use an oath since ; for to such as receive Christ there is the end of swearing ; and divers other things which before Christ came to end them, was ordinances of God, but Christ the Covenant everlasting hath ended all swearings of men whatsoever, and forbidden they are in his name, upon paine of condemnation. Further, in the time of *Moses*, when swearing was in the Jews Church, it was not to be forced upon them by any penalty, but they might sweare or not sweare, without any carnall punishment, nor was it required of witnesses to sweare at all, betwixt a man and his neighbour, two witnesses was to establish the matter before the Iudge, but I never read of those two required to sweare, that was as to a mans owne particular, onely in this case, when a man had taken a pledge, and it was stolen from him, then an oath was to be taken of that man in his owne behalfe, that he put not his hand to the stealing of it, and

*Mat. 5. 34.*

*James 5. 12.*

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and then he was not to repay it againe, but if he would repay it he needed not sweare, so he was not forced. And except in this case onely, I finde not an oath required by any Iudge in *Moses* law. So, these who make us offenders, for denying to sweare, are out of all the way of God in *Moses* time. And in Christs time, swearing is expressly forbidden at all, even this in *Moses* time; for saith Christ *It hath been said by them of old time, thou shalt not forswear thy selfe, but shalt performe unto the Lord thy oaths.* So here was *Moses* time, and swearing to the Lord, commanded in truth; and this said *Moses*. But (saith Christ) I say. *Sweare not at all*, and this is greater then *Moses*, whose time is without end.

Further, as to the administration of the Laws of these nations in these late yeares, there we have seene many things, which in our Conscience we cannot joyne to, being shewed to us to be out of truth, and equity, and not helps, but burthens to the nations; Now as to our selves, so many as walke in Christ Iesus, we have one Judge, and Law-giver appointed to us for that end by the father; And we may not goe to Law one with another, as men being come to Christ Iesus, the end of lust, pride, and strife, which we have found to be the Cause of fightings, and sutes at Law, and if any thing of that nature would arise in any of us, by our Iudge and Law-giver it is judged, and we are saved; And it is layd upon us by the same Spirit of Christ, not to sue any man at the Law, nor to seeke to avenge our selves of such as seeke to wrong us, but to love our enemies, and pray

*Lev. 19. 12.*

*Mat. 5. 34.*

*Mat. 5.*

*Handwritten:* 677 Jan 1 1688

for them that dispitefully use us, and hate us ;  
And so from all men to suffer for peace sake,  
for to peace we are called, towards all men,  
and under the Prince of peace is our govern-  
ment, so that we need not men to end Con-  
troversies amongst us, who are all in unity of  
spirit, and life, in Christ Iesus.

But when men haile us before Iudgement-  
Seats, or cause us to appeare at their Courts  
of Law, then we meet with many things a-  
mong them there, which for Conscience sake  
we cannot bow to, nor uphold, finding them,  
not onely against the rule of Christians, but,  
out of the way of common honesty as men,  
yea many things against truth it selfe, and this  
we cannot serve, as Law, which is against  
truth.

As when they send a Writ to appeare at  
their Courts, in a mans owne proper person,  
and in obedience thereto we have come,  
( may be ) two hundred miles or above, and  
tendred our appearance accordingly, at the  
very day appointed, then they have with  
violence and reproach thrust us out of their  
Courts, because we did appeare in our owne  
persons, and not in another mans person,  
whom we have not known, and for this have  
we suffered much damage, & long imprison-  
ment, as contemners of authority and Law.  
Now, this we cannot joyne to in our hearts,  
nor owne as honesty, and truth, and plain  
dealing as men, to let goe, all talke of Chri-  
stians, the heathen would not doe this to us.

Also, when our adversary puts up a Bill of  
Charge against us, drawn up in a forme with-  
out truth, fill'd with false accusations, a  
though



though our offence amounted to hundreds or thousands of pounds wrong, or damage, when with the truth of Christ in our Conscience we know, that we have never wronged that man one penny in our lives, but that it is the enemy of truth, and peace, even that Old accuser of the brethren, which now workes in that Creature to spoyle our goods or take our lives, or liberties from us; Then, we are not suffered to returne an answer in the feare of our God, and in plainnesse and truth of expressions, as the Spirit of truth shall move in the simplicity of our hearts; And so, with the Spirit of truth to deny the lyes and false accusations, of the adversary; But we must be forced to give unreasonable sums, of money, to another man, whom we know not, nor knows he our state and case in this matter, to answer in our stead, who for ought we know, may in stead of sharply reproving those abominable lyes, justifie them, at least as a legall thing, or forme at Law, fit to be used. And thus our testimony against falshood is taken from us, which the Spirit of truth requires of us, and we pay money to have it justified, as a forme at Law, when we know it to be a forme of lyes; And we cannot leave the truth, to serve this deceit; beside, were the truth no dearer to us, but that we could thus give it up to be betrayed knowingly, yet it seems to us unreasonable, as men, to give our cause into the hands of him that knows it not, further then we must informe him, nor when we have informed him, have no assurance whether he will speak our words or his owne, or our adversaries,

*Isa. 59. 4.**Isa. 28. 15.**Jer. 9. 3, 4 5**Pro. 12. 19.**22.**Pro. 29. 12.*

and so bring us under the guilt of the whole body of falshood. This appeares to us very unreasonable, and dangerous, and below the priviledge of a man, as a man, much more as a Christian, so we rather chuse to suffer innocently under falshood, keeping our consciences cleare, then consent thereto, and so establish mischief under pretence of a Law, *Psal.* 94. 20. and deny our testimony for the truth, to which we are called, and for which we suffer in all these things.

Also, if any of us be sued at the *Exchequer* or *Chancery*, and appeare and take a Coppie of the Bill, and goe to the Iudges with a true answer thereto, they will refuse it, because we cannot sweare, though they will shew us no written law for so doing, but tell us its a Custom, and this custome is preferred above his Law who saith, *sweare not at all*; and for this have many been imprisoned, it being put upon us either to deny their Custome, or Christs Command, so we chuse to suffer by men, for a season, rather then defile our Consciences.

If we be summon'd to doe service for the Country, on a Iury, and be willing to do the service faithfully as to God and man, yet because we cannot sweare, many are fined, imprisoned, and their goods spoyled, and reputed unserviceable in the nation, when we would freely serve the Country, so as we might not therein deny Christ, our Saviour.

If one of us be summon'd to appeare at a Court for a witnesse, that would testifie the truth before God from a good Conscience, *Deut.* 19. 16 and in the feare of God, and according to his 17, 18, 19, 20 Law, viz. in all things, that if we should wrong

wrong any man whatsoever through our false testimony, that its just the same should be done to us, yet because we cannot sweare, (be the action never so great,) our true testimony is refused, and we thrust away without Iudgement, & threaten'd to cause us to pay, what they say the party is damnified for our not swearing, and all this we must suffer for obeying Christs Commands.

If one of us should buy a piece of land, or have some fallen to him by inheritance, and come to the *Court Baron* to take it up, they will not let him take it, except he *sweare*, and so breake Christs sayings; or if a man purchase, or have an inheritance within a Customary Court, its the same, and they will turne us without it, if we will not sweare contrary to Christs Commands. And thus is the evill Custome of a Court preferred before Christs Commands, a good Conscience, and a families whole estate and livelihood.

If a man bind an apprentice in this Citie of *London*, and give a great summe of money with him, and the prentice serves his time honestly and truely, and have his Masters testimony thereto, yet is he denyed his freedom, if he cannot sweare for Conscience sake, and so must lose money and service, if he be faithfull to Christ.

If one of us should dye intestate, they will not suffer our owne wife or Children to administer on our owne goods, unlesse they will *sweare* against their Conscience, and the Law of Christ; or if we make a will, and make wife or Children Executer, they are denyed to prove the will, whereby they are to enjoy

their estates, but by breaking that Command of Christ in swearing.

Likewise, when some of us have been arrested to appeare at such a Court such a day, and have simply given bond to appeare; And when the appearance hath been made at the day expressed by the party so bound, neither the appearance would be taken, nor the bond delivered, but a further snare, because another man appeares not for us whom we never knew, nor had ought to doe withall.

Also about marriage, which we know to be an ordinance of God from the beginning, and being ordered in the Counsell of God, and the bed not defiled is honourable, *but* *whoremongers and adulterers God will judge.* So as any are moved of the Lord into that state, we say the Counsell of the Lord is first and chiefly to be minded, and the thing weighed in his seare, that it be done onely in the Lord, that it be not taken on lightly, rashly, nor by any fleshly motion, nor for any earthly ends, but in the moving & ordering of the Almighty Creator of man and woman, who onely knows their spirits. So to joyne them, as they may be one in flesh and spirit, that he may seeke a godly seed to himselfe, and they may lead a godly and peaceable life; & onely  
*1 Cor. 7. 39.* thus is it Gods ordinance, as God puts together, and faith Christ, let not man put such a sunder; and this we say is the chiefe thing to be observed, *viz.* that God joyne them; And next that notice be given to the parents, or such as have the oversight of each party, that (as much as may be) all may be done in love and unity in the will of God openly. And  
*Matt. 2. 15.* this  
*Matt. 23. 6.* this

this we have from God in Spirit, and this we find in Scripture, to be the ordinance of God to his Saints of old, and their libertie in the Lord; which God never altered, which we keepe for conscience sake, and may not breake. And least any licentious persons should abuse this liberty, to satisfie their lusts, and then not live as man and wife during their lives, and the Magistrates not know of them, and so they escape the sword of justice; we have freedome in our Spirits, to acquaint some of the next Majestates with our intents, and hereby confesse our selves lyable to the just censure of the Magistrate, with others, in case of misdemeanour, and all this we have done ere coming together as man and wife, which is as much as the ordinance of God, or any reason can justly require, yet have some of us suffered in this case, by the changable Laws of men, who some of them have sought to impose one sort of Priests on us as an ordinance, others Justices as an ordinance, and others another sort of Priests againe: so for denying these uncertain rules of men, and keeping the ordinance of God *M. 1b. 19. 8.* that was in the beginning, we suffer by all of them as evill doers, yet have they not one charge against any of us, who have been joyned according to this ordinance of God, as to breach of marriage, or misdemeanour therein: for we hate putting away, and come to that which was in the beginning. *M. 1b. 19. 4.*

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These with many other things there be, as touching the outward Laws, whereby both our lives, liberties, and estates, become a daily prey to mercilesse men, from which  
hath

hath been manifest such imprisoning til death, such persecution and spoyle of goods, as many generations to come may admire to read of, though in this generation its little regarded or minded, unless it be by some few, whose hearts God hath tendred, that have not been so cruell in their places as others.

Now let none say, that because we cannot bow to such unrighteous dealings of corrupt men, or their corrupt Customes, or corrupt Lawes, That therefore we are a people that would have no Law, nor Magistracy at all, as some have falsely accused us: for of this we are cleare before the Lord our God, what ever men may accuse us herein, for the Law of God we own in our Conscience, even *the Law of the Spirit of Life, which is in Christ Jesus our Lord and Law-giver*, by which we are taught, to keepe our Consciences voyde of offence towards God and towards men, by which we are freed from under the power of the *Law of sin and death*. And by this Law of God in our consciences, are we also taught to be subject to every power our God shall set up over us, by which teaching we know that the powers that be, are ordained of God. And by the same Law of God in our hearts and Consciences, by which we are made to suffer, rather then to obey that which is unjust, by the same Law, and upon the same penalty are we made to be subject and obey every just and wholesome Law of man, for Conscience sake; Therefore, as the ordinance of God, we obey, and owne authoritie in the Nation; And the Ruler of the people as the Minister of God, for good to such as doe well, but

Rom. 8. 2.

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And now in Gods dread and feare we are,  
and in his pure Counsell alone, we desire to  
be found towards you that are now come up  
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into the seat of government, That if by any meanes, we might not be any occasion of offence, or hardening of your hearts, by our disobedience or denying any of your Laws, which are just, wholesome and good, and according to Gods truth in Scriptures; Nor, that on the contrary we might provoke our pure eyed, and zealous God and Father, to displeasure against us, by yeelding to any thing whatsoever, or obeying what is any way against his Spirit in our hearts, or the light of Christ in our Consciences. And this at present is our strait way, set before us to walke in towards God, and towards man, and therefore the desire and travaile of our soules is great at this day, that you might be one with God in your Laws and Commands, That so, under you we might be godly and quietly governed, within and without. But if yet, it must be so, that your distance be so great, that with one heart we cannot obey you both, then whether it is better to obey God or men, ( with the light of God in your  
*Acts* 4. 19. own consciences) judge you, therefore if we can but keepe peace with the one of you, we chuse to keepe our everlasting peace with  
*2 Cor.* 1. 12. God, and that saving faith thats held in a pure  
*1 Tim.* 3. 9. Conscience; And our prayers to the father of lights is, for our whole body of Christs Church, and every member thereof, that our hearts may be kept single to him alone, what ever we suffer from men for so doing.

*Now*



*Now to those things which  
some call religious.*

**T**Hough in our selves we make no such distinction, it being that our Consciences are to be exercised in the light and Spirit of Christ, in all we doe towards God, and towards man, and every particular action towards men, God requires that it be done as to him, and to his glory, and not in our own wills, nor in mens wills, nor after their wills, manners, and customes, and commands, but in the will of God alone, revealed in Christ Jesus in Spirit, and in his motion and leadings, which if we misse in, and serve eyther men or our selves therein, and not God, we are accountable to him, as though we had erred in that which the world calls Religion; therefore, what ever we do to God in Christ, to us is his service and pure religion, and undefiled before God, if we keepe but our conscience unspotted from the world; though it be but in visiting a fatherless childe, or a widow, in their affliction, or any other thing which the Spirit of truth, justice and mercy leads us to, and requires of us.

*James 1. 27.*

But, as the worship of God it selfe, hath relation to him alone, who is a Spirit, and will be worshipped in spirit, and in truth, betwixt him and every particular creature onely known, in matter, measure and manner, time and place. And knowing that the onely wise God, who gives the kingdoms of the earth to whom he will, yea, and may set over them the basest of men, as well as the most vertu-

*John 4. 23,  
24.*

*Dan. 4. 17.*

ous,

ous, without controule, if he please so to deale in judgement towards any Nation, yet this hath he reserved as an eternall Scepter in the hand of Jesus our Lord, and by an everlasting Covenant hath he sworne once  
*Heb. I. 8, 9.* *for all, concerning him, Thou art a King for ever, over the holy people, and his throne is established in their consciences by a perpetuall decree, to all generations, therefore was it never known, that ever he trusted or titled any earthly Prince, with Lord over the faith and consciences of his owne people: This was ever the Sons prerogative above the Kings of the earth, and he alone is to be Judge and*  
*Isa. II. 1, 2.* *Law-giver, and correcter, and leader, in that invisible spirituall work of worship, towards God, for he onely knowes the way, and none comes to the Father but by him.*

Its true, the Pope hath taken upon himselfe, such authority under pretence of the Apostles, even over the faith and consciences of people, and with it hath shed much innocent blood, which lyes upon his seat, and his line, till God come to enquire for it, and for that end hath set up inquisitions &c. And others after and from that, have erected Courts, and Synods with their fines, and prisons, and tortures, to force the faith and Consciences of people, and they pretend the Apostles also, for this worke. But, this we know that the Apostles was no such men, nor used any such weapons, but deny them therein both the Pope, and they that are risen since; And expressly deny to be Lords over Gods heritage or over their faith, neither did they preach themselves Lords, and Masters, but  
*Christ*

*Christ Jesus alone the Lord, and themselves* 2 Cor. 4. 5.  
 servants for Iesus sake, as both their owne  
 words & practise doth testifie; for saith *Paul,*  
*Not for that we have dominion over your faith;* 2 Cor. 1. 24.  
 And saith *Peter, Not for filthy lucre, neither as* 1 Pet. 5. 3.  
*being Lords over Gods heritage, but as examples*  
*to the flock.*

So we know that from *Peter* they had it not,  
 nor from *Paul*, nor from any of the true Mini-  
 sters of *Christ*, for their weapons was not car- 2 Cor. 10. 4.  
 nall but spirituall, nor did they wrestle with *Eph.* 6. 12.  
 flesh, but with spirit; so all they can get from  
 the Apostles, either in word or practise, is  
 this, That if they be troubled with errors,  
 or profanenesse in their Churches; Then, if  
 they have the Spirit and power of the Lord  
 Iesus, then to deliver such a one up to Satan, 1 Cor. 4. 5.  
 for the destruction of the flesh, that the soule  
 may be saved, and body also in the day of the  
 Lord. And this is not to goales, or gallowes,  
 or inquisitions, or tortures, or fires; now, had  
 they this spirit and power, they would know  
 that which would convert in deed and truth,  
 and not make hypocrites, or else kill them,  
 but the false Church having not these wea-  
 pons, nor this spirit and power, is builded  
 with oppression, and upholden with blood. *Mic.* 3. 10.  
 And in her are found the blood of all the ho-  
 ly Martyrs of Iesus, as saith the Scriptures,  
 yea, even now is she drunke with blood,  
*Revel.* 18. 24. & 17. 6.

So now, this is the thing we say as to the  
 worship of our God, and to the order of it;  
 In all things it belongs to *Christ Iesus* our  
 Lord, and to him as sole King & Lord there- *Col.* 1. 18.  
 of, we comit our selves, even the whole man,  
 soule

- soule and body, as to all things of that nature. And though there may arise power after power, and seeke to stop us of this liberty and freedome, by acting force and violence upon our outward man, yet are we free, by birth in Christ Iesus, and our inward man they cannot bind, nor can we ever while we abide in that seede, give up the right of Christ unto any of them; but this we testifie in all we doe
- Phil. 2. 10.* or suffer, *that the right is Christs, over our Consciences, and over our worships,* and to him alone we confesse before men; and he hath the name in us; And though for a time, or times, we yet suffer, yet we know the end must come; And
- Rev. 17. 14.* the Lambe must take the kingdome, and we know him that is true and faithfull, whom the
- Johu 6. 27.* Father hath sealed, and anoynted to *be head*
- Col. 1. 18.* *of the Church which is his body,* and to him must the Nations account; And therefore we say to all the severall powers that comes upon us, we may not deny the Lord in our Consciences, to bow to, or worship in what men
- Mat. 1. 21.* shall set up or command; but he that saves us dayly from our sins. he shall leade us in our worship, and to him we must give the obedience of faith, who gives us faith and power by his Spirit to obey, and who hath wrought
- Phil. 2. 13.* all our workes *in us and for us,* and by whose vertue it is we live, and bring forth to the praise of God, and we are not our owne, nor
- 1 Cor. 6. 10.* servants of men but we are bought with a price, that we may serve him for ever. by whom we are redeemed and by whom all men without respect of persons, must eternally be judged, or justified.

Therefore

Therefore we say, this is a priviledge, that no man should be hindered of, (to wit) the liberty of his Conscience towards his God, but that an universall liberty for all sorts of people, to worship God, according as Christ shall open mens eyes to see the truth. and as he shall perswade their hearts, by his Spirit, seeing no man without Christ can doe any thing in this case acceptable to God, neither can one man worship in the measure of another, but in his owne measure, as he receives of God in Christ Jesus faith and strength, and Spirit, for it must be in Spirit, and of faith, else it is sin, in Gods sight, what *Rom. 14. 23* ever men thinke thereof.

And this is just and equall in the sight of God, and all reasonable men, and that which I know no understanding man or woman would be limitted in, seeing all have immortal soules from God, and to him alone must account for them. and not to men; That so every soule may stand and fall, to his owne *Rom. 14. 4.* Master in this case. seeing none can save his brother, when he hath misled him, nor account to God for him; therefore he is no wise man (in our eyes) who will leave the light of Christ that once knows it, to follow another mans opinion; And seeing every man would have this libertie for himselfe, why should he goe about to deny it to his brother, how is that just or equall, amongst men? And how doth it answer the Law of Christ as Christians, who hath commanded, That all things *Mat. 7. 12.* whatsoever you would that men should doe unto you, doe ye even so to them, for this is the Law and the Prophets; Now if you  
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be not come so far in equitie, as to answer the Law and the Prophets, how will you answer Christ, you that professe him in words.

And were it not that Nations, and men were drunke, and bewitched with the fornication of that Scarlet coloured whore, they would foresee the danger of taking that upon them which belongs to Christ alone. it being so many have been broken on the same Rock, and reason it selfe might shew them how safe it is, not to be too forward in things of that nature, which God hath not called them to; And also it being so much contrary to that just principle in man which would lead every man to do to another as he would be done unto; And would teach every man that he ought to give up himselfe to his God, in all spirituall matters; And that so he should suffer every other creature also; And seeing that there is no infallibilitie amongst men, without the immediate manifestation of *Christ Jesus his light and Spirit in them*, but that since men tooke that upon them, even to sit as Lords and Judges over faith and conscience; The Lord hath scattered them in this thing, and confounded them into so many minds and judgements, that he that is subject to follow every change in these latter dayes, shall scarcely abide in one opinion a yeare to an end; which things duely weighed, might stay the hast of every reasonable man from forcing that upon the Conscience of another, which himselfe is not infallible in, and for which he must account to God for all soules that erre through him, and so perish, in gain saying Gods witnesse.

And

1 Cor. 2. 10,  
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And this would be wisdom, with God, first to search in themselves whether they have that Call from God himselfe, to force any, or they doe it to answer the desires of others, or to hold up a tradition, and so might they come to see, what they serves, and whether it will beare persecution or bloud-shedding at the day of Judgement; And prove whether you have that which is infallible to force them to, or it be but thought, and opinion of your selves, or others, seeing its so common a thing for Rulers and Teachers to joyne in forcing people that are under them to erre, and for which so many have been confounded and cast out, and so that all might come to prove their worke, and bring it to the light, to see whether it be wrought in God, and if he will owne it with his light, which is pure in their Conscience, which is an equall rule, and try what power and Spirit it is that God hath made Lord & King, and Law-giver and Leader in all his worship; and if they have not this. then it is the old persecuter, and murderer, which uses to set people on fire that know not God in Spirit; And if you have that Spirit which God hath given the power to in his Church, then its gentle, drawing and powerfull, without forceable imposing, or killing, nor doth he ever compell against faith and Conscience.

Now there be many particular things as to Gods worship and things thereto pertaining, which the men of this age would impose upon us, yea, and force them upon great penalties, which the Spirit of Christ doth not

Rom. 7. 6.

lay upon us as matters of faith or practise; nor ever did ordaine them in any age, nor command them to be observed in his Church, as men now impose them, but the contrary we find from the Spirit of Christ, both in the oldness of letter, and in newness of life ; So these things we cannot bow to, nor worship in, for conscience sake, conscience towards God conscience towards the holy men of God in the holy life, and conscience towards the Scripture of truth ; for of all these we make conscience, in their time and place, in which God the Father of all hath brought them forth to serve him.

As men would impose upon our Consciences to come once a weeke, to such a great house in their Parish, which they call a *parish Church*, and there we must observe what one man shall reade, preach or pray, for two or three houres that day, by an usuall forme, and this man will have a *Clarke*, and he shall say *Amen* at the end of such a sentence, or part of his prayer or speech, and to this Church, and to this worship must we be bound while we dwell in that parish ; And either the tythes of all we have, or so much a yeare set maintenance, must be payd to the man calling himselfe a Minister of Christ ; And so much a yeare to his *Clarke* for saying *Amen* after him, in money and egges, and the like ; And if this we doe constantly, we may live peaceably by them, and goe under the name of a good Christian, and a religious man, but if we faile in any of this, but especially in that of tythes or wages ; then they call us hereticks, and complaine of us to the Magistrate,



strate, or sue us at Law, till they have cast our bodies into prisons, and taken the spoyle of our goods. Now God having revealed his true worship to us in the light of Christ, which is in spirit and truth, and called us out of carnall things, for which there is no Scripture, we cannot for Conscience sake, worship any more therein.

Now, neyther by the Spirit of Christ in us, nor by letter of Scriptures without us, nor by the example of all the holy men of God that have walked before us, can we for Conscience sake owne, nor uphold that for the true and spirituall worship of God in spirit and truth, neither to reparaire their house, maintaine their Priest; nor his Clarke, as they would impose upon us.

Now some have said, *What would you have no Church, Minister, preaching, praying, nor none of this worship, nor maintenance, &c. What would you have?*

We say yes, we own a Church, ministring, preaching, praying, and the maintenance that thereto belongs, but we would have them to be of God, and after his will in Christ Jesus, and not after the will and traditions of men, contrary both to God, good men and the Scriptures of truth; For we reade of a Church of Christ in Scriptures, but it was *in God the Father, and our Lord Jesus Christ*. And we read of a ministry of Christ *in Scripture, made not of man, neither by man, but by the revelation of the Son of God in them*; And the Gospel or Ministry that they preached, was not *after man, nor received of man, Gala. 1. 16. neither was they taught it, but by revelation of Gal. 1. 11. 12.*

1 Thes. 1. 1.

Thomas Mungton

1 Cor. 9. 14.

1 Cor. 9. 17,  
18.

*Jesum Christ.* And we read of a Maintenance they had, which was to live of the Gospel; And the spiritualls which they sowed freely without money or money-worth, brought them forth fruits freely, both in spirituall things, and worship towards God, and in carnall things towards their outward wants, and as they planted, so they ate; And where the plant grew, and the soule prospered, till it could bring forth fruit freely, there they need not to sue them and to take it by spoyle, but of the world they looked for nought but persecution, nor ever coveted or compelled any such thing from any creature, no not where they had sowne and planted, unlesse it grew in spirit and life to God, they looked not to reape any thing but losse, if that which they had sowne withered in the way, therefore did they watch for the soule, and not for tythes, piggs, and eggs and geese, and sheaves, &c. but that the soule prospered towards God, that was their prize; And to make the Gospel without charge, that was their reward, if they did it freely and willingly; but if not willingly, then a necessity was layd upon them, and woe was their portion.

And these went on and prospered, gathering Churches out of the world into God, from place to place, even where they was not sent for; they went freely as they was moved of the holy Spirit: And if any where they came was found worthy to receive them, with them they might eat freely what was set before them, where the Spirit was free, but they did not seat themselves in a Towne,

Towne, or say, this is my Parish, and this is my hire, so much a yeare, but wandred to and fro having no certaine dwelling place, nor was their bellyes any part of the bargain, as to coming preaching, staying or going, as to any place.

And when they had gathered a Church into the Spirit and life of Christ Iesus, which brought them to meete together, then they did not Lord it over them in faith or conscience, neither was they called their Masters, but still *servants for Christ sake*; nor did they get a glasse and set up, and if any spoke in their time, while they was speaking, say they broke their peace, and send them to prison, but said, *all might prophesie, that all might be edified*; and it was joy to them to heare any to speake by the Spirit, either son or daughter. and some might speake, and some might judge, of what was spoken; And if any thing was *revealed* to him that stood by, *1 Cor. 14. 29* the first was to hold his peace; and the Spirit *30, 31.* *of the Prophets is subject to the Prophets.*

Now this Church and its order we owne, where ever we find it to be after God, and in him; but when we meete with a company of people that denyes all this; And if any be moved in the Spirit. eyther to speake while they are speaking, or judge what they have spoken; Then the teacher cryes away to prison with him, and the people runs upon us all a heapes, ready to pull us to pieces; this we owne not, nor doth Christ, nor the Scriptures owne it to be his Church, this is not the Spirit of the Prophets, nor subject to the Prophets, but the rude Spirit which tu-

multed upon the Apostles and Prophets of old.

So here is somewhat declared of the ministry we owne, and his maintenance, but of such a thing as a *Clarke* we read not in Scriptures, neither name nor office. And now let none thinke it strange or an error in us, to compare & weigh and try and prove things, for we are christians, & have received the spirit that is of God, that we may know the things that are given to us of God, from things that are of the world; And we may not receive every one for a Minister of Christ, who tells us he is, nor that for a Church that every one calls a Church, nor that for worship which every one would impose upon us; for things had need of trying, and Spirits also, and we hold fast that which is good. Its true in the world there be many Churches, and many heads, Gods many, and Lords many, many faiths, and many opinions, but in Christ Iesus we are called to unity in all these things, so we say with the Churches of Christ in Scripture, to us there is one body, one Spirit, one Lord, one faith, one baptisme, one God and father of all, who is above all, and through all, and in us all. And this one God in us is a Spirit, and will be worshipped in spirit, & in truth, so of us he requires truth, and that we worship no other things, nor bow to them; though all men have not this faith but can follow any thing in their worship, which is the fashion of the Nation where they live, but this we are called out of; And into that one worship we are come which is in spirit and truth, for in that is the father worshipped, and God hath

1 Cor. 2. 12.

1 John 4. 1.

1 Thes. 5. 21.

1 Cor. 8. 5, 6.

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hath sought us out of the many worships that are in the world, in Spirit to worship him; and Christ saith, these are the true worshippers that so worship, and into this hath Christ led us, and in it he owne us in his Spirit, and the Father owne us, and testifies to us in every enlightned conscience, and in this we are come to the Spirits of just men, and they owne us; And the letter of Scriptures it owne us also, and in this we have peace, though persecuted.

But in all these, we read not in all the Gospel worship, of any *Temple made with hands*, to bind men to, nor Parish Churches, nor preaching by the houre, nor for so much a yeare, nor that ever Minister of Christ tooke tyths, nor their hearers gave them, but confessed Christ come, and a free Gospel, and said both the Priesthood that tooke tyths, and the Law by which they received them was dis-  
 annulled by the sufferings of Christ; nor doe we read of *sprinkling Infants*, and calling that baptizing them *into the Church*, nor doe we read of their singing *Dauids* words in a meeter, nor praying in a forme, nor a *Clarke* to lead the Psalme, and say *Amen*; And much more we might mention, which was never used so in the true Church but is come to a forme since Popery came up, & the Scripture beares no testimony thereto, as now these things are used, and all that can be truly said for them is long custom, but from plain Scriptures they cannot prove them.

Indeed we read in the Scriptures of truth, of the Gospel preaching, but it was not limited to one house, nor by a glasse, but from  
 house

Heb. 7.

*John Newton's Note  
 on Gal. 3. 28. 29.*

Thomas Henshaw is my name

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house to house, and Citie to Citie, and that by the Spirit, and their worship was in Spirit, they prayed with the Spirit, and they sung with the Spirit, and he that had a Psalm sung it with the Spirit, and with understanding also; And they worshipped, and preached in fields and mountains, and streets, & schooles, and markets, and they prayed by Sea-shores, or in any place where God moved and led them by the Spirit of Iesus; And all this we owne which the Scriptures testifies to, in our measure; And this is that we would have all brought to tryall, and that worship ownd, which Christ and the Scriptures owne, and none forced against it, by any meanes whatsoever, which is come up since the Scriptures was written, and the Apostles times.

And this motion, is not unreasonable, hurtfull or dangerous to any, especially (we may say) in this Nation, how can it be denied, wherein all other formes in words professe the Scriptures to be a rule for all to walk by? And to you all this is our motion, that the Scriptures may be heard what it saith without wresling, and what sort of worship it testifies of, let that have the name to be of God, and then let none be forced from it; and if you deny to be tryed in your faith and profession, by that you have so long called your rule and touchstone, and then reproach and persecute them that walke in it, will not your own words judge you, before men, and shall not you walke under condemnation from God in your owne Consciences. And thus in short have we shewed our desires, and what we would have in this thing, which might free

free every tender Conscience from oppression, and the Magistrates of the Nations from the guilt thereof before God.

Will you call your selves Christian Magistrates, and Christian Ministers, and set your selves against what Christ hath wrought by the power of his Spirit, and is now working, and thinke you are doing him service, when you are grieving his Spirit, and persecuting him in his members, for doing that to which he immediately leads them now, as in the dayes of old; Is not this in effect to say, depart from our Nations, we will have none of thy wayes, nor shall any under our government, or that will follow our teachings obey thy Spirit if we can stop them by our power, is not this to withstand his appearance, and resist the power that you professe to rule for.

Doe you not read in the Acts of the Apostles, what labour and suffering they underwent to bring people out of carnall rudiments and ordinances of men, and to bring them to the worship in spirit and truth alone, both as to time, place, and order; how did they run in hazard of their lives, into Temples, Synagogues, and set places of worship, to bring them out of Temples made with hands, to worship where the Spirit should lead them, without respect of places; that so the words of the Lord Iesus might be fulfilled, who had said, *Not in the Temple, nor in the mountaine, but in spirit and in truth should the Father be worshipped;* and did not Stephen lose his life for telling them that God that made the world dwelt not in Temples made with hands; and

John 4. 21,

24.

Acts 7. 48.

Acts 17. 24.

and Paul suffered for the same testimony, and they told them the most high God, could not be worshipped with mens hands, nor carnall things, but *in spirit. and in truth*; And how often was they tumulted and beaten, and their blood shed for this testimony, against the beggerly rudiments, & carnal ordinances of men, both of Iewes, who had their ordinances from the letter, and also the Gentiles who followed their customes, That out of all carnall things they might bring them, to follow God in spirit, and therein alone to serve him.

And while you professe all this in words, will you be the men that will deny the very same in workes, and shall you be guiltlesse, shall not both Iewes and Gentiles rise in Iudgement against you, and condemne you, who acts against knowledge, Scriptures, and your owne profession? And is it not so with you Rulers and Teachers of this generation? what force and cruelty hath been used to bring people back to your Idol temples made with hands, there to worship and no where else, and to reparaire them, and to bow to the customes of men there set up, for which there is neither Scriptures nor example; even too many to mention, what imprisoning and tormenting of the spirituall worshippers of the living God, hath there been in these last dayes for these things? what sufferings have some gone through, but for testifying against these traditious carnal, & saying the Church must be in God, and that every one must come to be led by the spirit alone in all their whole worships, and so give the kingdome & lead-  
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ing of his people to the leading of Christ that spirit againe, in all things pertaining to worship, life and godlinesse; hath not this been a dangerous thing in this age to beare this record of God in Christ, or so to become his witnesse? how many have lost their liberties, their estates, and some their lives for this testimony in word and practise, which reconciles to God in all his whole worship? and yet the same is read and preached, every first day among them that doe this to such as live the life thereof for Iesus sake; these are not the workes of Christians indeed, in the Apostles sence, but of such as know not God, nor the word of reconciliation, have not.

How many have suffered in this age, but for reprovng sin in the gate, cursing, pride, lying, and swearing; how have some been beaten, puld and hailed, and dragg'd through streets and channells, and before Iudgement seats, and to prisons, for no other things; how many have woefully suffered, but for preaching repētance through streets, towns, and markets, in the name of the Lord, and by the Call of his holy Spirit; How many hundreds have been imprisoned for preaching the everlasting Gospel of Iesus freely, in Townes, Temples, streets, and markets, and from house to house, which was the manner of Gods messengers in the name of his Son ever to doe, and for which they suffered; How many have had their cloaths rent off their backs, and been shamefully beaten till they have been left for dead, and afterward carried to prison, for but asking a question, or speaking a word in a Steplehouse, while a  
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man hath been speaking things doubtfull, or not true, though this was the way of old, in which the servants of Christ walked, and by which he gathered the Churches into God in Spirit, and out of false worships; And it was the manner of the Apostles to enter into Synagogues and places of worships both of Jewes and Gentiles on their Sabbath dayes, and openly dispute there with them before their hearers, and then whose hearts God touched, left their carnall worships and clave to Christ in spirit, which is now become a greater offence to this generation, then ever it was eyther to Jewes or Gentiles; for I never read that simply for so disputing, they either beat them or haled them to prison, though they went sometimes three Sabbath dayes together into one Synagogue, yea, the fiery Jewes, who was set on mischief against that way, yet this they could suffer in their Synagogue, as is testified *Acts 17. 2.* and saith the Scriptures, *this was his manner.* And in *Acts 18. 4.* it is said, *he reasoned in the Synagogue every Sabbath day at Corinth,* where he continued a yeare and six months teaching the word of God among them, *vers. 11.*

Now hath not this been the great offence of these dayes, yea, I may say the chiefest crime which the servants of Jesus Christ hath suffered for, in this age, and none scarce eyther ruler or teacher is able to beare it once, which they could beare a yeare and above, among Iewes and heathens; so that this way of Christ by which the Churches was gathered & called in the Apostles time, is become more abominable in the sight of those that call them-

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themselves Christians, then it was eyther to Iewes or heathens; And when neither laws of Iewes, Gentiles, nor heathens, that was made in times of popery, would answer their wills against this, then have they made new Lawes of their owne against this practise, which themselves read, believe and preach; and this we cannot owne, that men should withstand that in workes which they profess in words, and seeke to impose it upon others who serve God therein by the Spirit of Iesus, and then call themselves Christians, and say the Scriptures is their rule, who cannot beare it in them that practise it in obedience to Christ Iesus.

And this is that we contend for in all our sufferings and actings, in the simplicity of our hearts, that our Lord and Master Iesus Christ, may have his *Prerogative Royall* restored to him, over his *body, the Church*, and every particular member thereof, his *Lordship*, and *Mastership*, given to him alone of all his children, from least to the greatest, and that none else force it, or require it from him, but that his *headship alone over his Church*, his leadings, and the seate of his Iudgements, in every redeemed soule and conscience, may be restored to him, and that he may have both name and authority therein, and that none may presume to take his authority to themselves, while they give him faire words, & call him, *Lord, Lord*, but neither doe his will in their own consciences, nor suffer them that would; This I say, is that we seeke now at the hands of men that are called Christians, which by his own bloud, and by the precious sufferings  
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in many of his obedient servants of old, he once purchased out of the hands of the old persecuters, and gave it as inheritance to his seed after him to all generations, to call him *head and Lord in them and over them*, in all things pertaining to worship and conscience, as the Scripture of truth is evident.

*Jer. 10. 2, 3.*

And this we say in his behalfe, and in the power of his name, where ever he sends us, that though his adversary of old, hath taken this his purchased possession from him, and now sits where he ought not, commanding in conscience, over his subjects and creatures, compelling and forcing, to obey his traditions and law from a carnall precept, or tradition of men, yet we say the right is Christs alone, and the whole kingdome of God in every conscience he hath purchased with his blood and great sufferings of old; therefore we say to all sorts of people, looke to him and walke in his light, all that looke to be saved; for we say he is *a great and mighty one*, who though he have been as one gone a far journey for a time, yet he is returned, and hath seene how his deare servants have been entreated, and his little children spoyled of their birth-right, and cast out of their purchased possession, and heavenly kingdome, and now strangers rule over their tender consciences, and seeke to defile them, with adultery and Idolatry, which is against their spirituall birth, and breathing, and himselfe robbed of his authoritie, and Scepter of his everlasting Dominion, for which he will tread

tread nations in his wrath, and people in his hot displeasure, even for *Zions sake the Citie of his glory*, and he will spoyle the spoyler, and lead Captivity captive, and so will he make way for his inheritance, to come into their habitation of rest.

And this we say to all people, *GIVE UP* P, feare God, and give glory to his Name, for the houre of his Judgements is come, and he will have dominion as of old, and his purchased possession as in ancient dayes; But especially to you who are called Christians, and mention his name, and call him Lord, and profess the Scriptures, in words, which testifies of him, his sufferings, and his purchase through blood, and the eternall anoynting of the Father, sworne unto him, by an everlasting Covenant, that he alone shall sit on the spirituall throne, over the house of David for ever. that he may with his spirituall leadings gather the out-casts of *Israel*, and present to God all the precious among the people; have you not read you professing Priests and Rulers, that it is he alone *that is the light of the world*, and *Isa. 55. 4.* that God hath given him for a witnesse to the people, a leader and commander; that its he thats appointed for a light to them that sit in *Luke 1. 79.* darkness, and in the shadow of death, to guide their feete in the way of peace; did God ever set any at the right hand of power but he alone, that he might make his foes his foot-stoole; of whom he saith when he brings him into the world, *Let all the Angels of God worship him*; have you not read that its he alone that purgeth the Conscience from dead  
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works, And will you not suffer him to reigne  
and governe therein ; hath not he quickned  
every living soule, and created anew, every  
free Spirit, and would you take and keepe  
the kingdome therein, out of his hand, and  
rule there for another, or your selves, with  
force and cruelty ; Is not this he for whom  
the Sabbath was made, and all the ordinan-  
ces under heaven speakes his dominion ?  
And will you now read this and professe,  
and withstand him in the Consciences of his  
tender people, and deny him to rule in his  
Church alone ? have you not read what God  
hath said of him, and his enemies in the se-  
cond Psalm ; nay, are not all the Scriptures  
his, and testifie to him alone, as *head over all*,  
and ruler in ali his Saints ? And as you have  
heard . read , and professed , his dominion  
more then heathens, and yet goe on to keepe  
it from him ; so to you is his first appearance,  
to seeke his owne of you ; And if you persist  
to deny him, its you must drinke the Cup first,  
that the heathens may heare and feare his  
name from farre, and his rising appeare to  
all the ends of the world, that its he alone  
who is from everlasting . at whose name eve-  
ry knee must bow, and tongue confesse, to  
the right of his inheritance.

And this further I say before you people  
of this Nation, who have long been crying  
for peace and settlement in the Nations, and  
in your Religion, and you cry out of so ma-  
ny divisions, and so many religions ; I say to  
you all, how should you be otherwise, when  
you will not come to the *one religion* . that u

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of God, and was in the beginning with God, and brought forth in time by Iesus Christ, for the bringing all into God againe, and reconciling all sorts of scattered people, who are scattered in the imaginations and customs of carnall spirited men, from God the one good thing, into many things, rudiments, and traditions, wherein you can neither be reconciled to God, nor one to another; for how is it like that ever that religion can reconcile to God, which sets you a killing one another to uphold it? are you like to obtaine peace in that Spirit which in your hearts is the cause of enmity and warre or obtaine unitie from that roote, which hath thus scattered you in its fruits and off spring; This is like the false Prophets of old, who would *bite with their teeth, and cry peace.*

*Mica. 3.*

Nay this is not the way of settlement or lasting peace, *THAT*, you must have in returning; and making peace with the Spirit of Iesus, you must kisse the Son and so make peace, for this hath been seene concerning you of these Nations, that if you owne not the light of Christ in spirit and truth, that he may lead you out of these many things which are not of God, and reconcile you to God in spirit and truth, there to worship him alone who is a Spirit, you will ere long be in blood, eyther amongst your selves, one against another, or else in the blood of the innocent Lambs of Christ, which will not be for your peace with God, for he that hath letted your peace and settlement, is not yet taken away, nor his power, who is that old

Col. 2. 14, 15  
16, 17, 20,  
21, 22.  
Heb. 10. 11.

bloud-sucker, and divider of Nations, people, and tongues, about faith and religions, and with which a fire hath often been kindled; nor can his power be stopped, but by the Spirit of the *Lambe of God*, which takes away sin, and breakes downe the wall of separation, which is made about ordinances, litterall, ceremoniall, and traditionall, which can never cease, but as men turne to the Spirit of the Lord Iesus, That with the light of peace and truth you may be led into peace, truth, and unity, that wrath may be done away, and the ground thereof, and you and your religion may be settled on the foundation of truth, *Christ Iesus the chiefe corner stone*, and not upon, dayes, times, meats, drinks, and apparell, and other things which will perish with the using, and so will they that worship and not in the leadings of Christ alone. and God will shake the Idolls of peoples minds, and all the glory of flesh, that he alone may be exalted in the earth, as he is in heaven.

So if you will have peace you must come to the Son of peace. and if you will have establishment, you must come to the foundation of the Prophets and Apostles of God; for I say, many have been about to build a house for God to dwell in, with carnall things, and rudiments, and this they would bind him to, (& his people,) who is a Spirit, and his house must be built of spirituall men and women, who like living stones must grow up in his owne light and vertue into a holy temple in the Lord; In which you must be builded together.



gether for an habitation of God through the Spirit, *Eph. 2. 20, 21, 22.* And this is Gods house built by Christ alone, with that which is elect and precious, not with gold and garments, or observations of perishing things, but with redeemed soules by the blood of Iesus out of their vaine conversation, and gathered into the Spirit of truth and life, and power, to worship God who is a Spirit, in spirit & truth; and this is Gods house at this day, which was his house in the Apostles dayes, *who dwells not in Temples made with hands*, as saith the Apostles, nor with mens hands is worshipped, but with him thats poore in spirit, *and of a broken and contrite heart, to him will I looke,* saith the Lord, *and there will I dwell;* And the bodyes of his holy people are the Temples of the living God, as he hath said, *I will dwell in them, and walke in them, and I will be their God, and they shall be my people,* *2 Cor. 6. 16.* And untill you come to this building of God in your selves, God will not dwell with you in peace, but all your buildings will he cōfound, and not accept your sacrifice, and then the Devill will enrage you against Gods house and spirituall building, even his poore despised people them to destroy; like Cain when his sacrifice was not accepted in his owne will.

But if you turne to the Lord who is that Spirit, then will he cause his light to shine in your hearts, to give you an heavenly understanding, and he will put his Spirit in your inward parts, and fill you with heavenly

venly power, and will let you see the lively Image of truth and peace; and he will  
*Iſa.* 25. 7, 8. take away the vaile of the Covering that  
 is ſpread over all Nations, from which ari-  
 2 *Cor.* 3. 16, ſes all their carnall comprehenſions, and car-  
 17, 18. nall worſhips of the inviſible ſpirituell God,  
 and he will alſo ſwallow up death in victo-  
 ry, which now worketh in the Nations, to  
 kill one another about religion and wor-  
 ſhip, without ſpirit and life, ſo will you  
 come to be taught his true worſhip, who  
 is a Spirit, and become true worſhippers  
 in Spirit. and ſo grow up in his know-  
 ledge, and he will owne your worſhip,  
 whom as yet you have *neither heard his*  
*John* 5 37. *voice at any time, nor ſeene his ſhape.* And  
 Chriſt ſaith of ſuch worſhippers, *You wor-*  
*ſhip you know not what;* but the true wor-  
 ſhippers worſhip in faith, and know what  
 they worſhip, and ſuch the Father *now ſeek-*  
*ing to worſhip him,* ſaith Chriſt Ieſus, *John* 4.  
 22, 23, 24.

And this is the thing oh *England*, that  
*Luke* 19. 42. concerneſ thy peace with thy God in this  
*Luke* 10. 41, thy day, who art Combred with many  
 42. things, about Chriſt and worſhip, but neg-  
 lecteſ the one thing needfull, for thy ever-  
 laſting peace and eſtabliſhment, and to bring  
 thee into that worſhip of Spirit, without  
 which God cannot accept thee, and that re-  
 ligion which is pure, and undefiled in the  
*James* 1. 27. ſight of God, which will keepe thee un-  
 ſpotted in the world, which till thou turneſ  
 to, thou wilt be working againſt the Spi-  
 rit of God, through the darkneſſe of en-  
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unity, that is in thee, and he will certainly worke against thee; except thou repent.

THE END.

J. N.

R. H.

Elizabeth

Thomas

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Elizabeth Henshaw

Book

Elizabeth Henshaw

Nov book 1706

Isaac Henshaw 1706



